

**1907
INTERNATIONAL
BIBLE STUDENTS
SOUVENIR
CONVENTION
REPORT**

CR11b

TAKE TIME TO BE HOLY

TAKE time to be holy! Speak oft with the Lord;
Abide in Him always, and feed on His Word;
Make friends of God's children, help those who are weak,
Forgetting in nothing His blessing to seek.

Take time to be holy! The world rushes on;
Spend much time in secret with Jesus alone;
By looking to Jesus, like Him thou shalt be;
Thy friends in thy conduct His likeness shall see.

Take time to be holy! Let Him be thy guide,
And run not before Him, whatever betide;
In joy or in sorrow, still follow the Lord,
And, looking to Jesus, still trust in His Word!

Take time to be holy! Be calm in thy soul,
Each thought and each motive beneath His control;
Thus led by His spirit to fountains of love,
Thou soon shalt be fitted for service above.

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Praise and Testimony Meeting

Sister Margaret Russell Land (Brother Russell's sister) arose and said:

Dear Brethren: I rejoice to be here; undoubtedly the Master, the Chief Reaper, is in our midst. How our hearts rejoice as we realize it is His spirit which illuminates each countenance and teaches us how to love one another! How true His words, "My sheep know My voice, and another they will not follow."

Since coming here many have inquired, "How long since you came to a knowledge of the Truth"? Upon my reply that it is "about thirty-three years," much interest has been expressed, with desire to learn something of the infancy and growth of what we term "present truth." After hearing, these have expressed great desire that still others should hear the same as a stimulus to their faith; so I trust that my testimony may be used of the Master to the blessing of some of His little ones.

Taking retrospective view, we see that more than 1,900 years ago the seed of Truth was planted. My mind pictures the seed-germ encased in the hard cover, representing the dark ages, which apparently hindered its growth, until "the due time," about the 16th century, when it sprouted. Laborers such as Zwingli, Malanthon, Luther, Calvin, Knox and Wesley were hired during various periods of its development to water this precious tree of promise. "In due time," we believe about 1874, the husbandman transplanted it into the open, that it might the better grow, blossom and bear fruit. At this stage He hired other laborers, having had several, we believe, in preparation; but He must needs have one who, despite "the burden and heat of the day," would prove faithful to His trust, even to the very end.

A few years prior to this period He anointed the eyes of a lad of 17 years that he might behold the errors and dishonoring doctrines being promulgated among God's true people. I rejoice to believe that later God's smile of favor rested upon him, my dearly beloved brother, according to the flesh, and that he was accepted as a laborer, not from necessity on God's part, but because this vessel lay in his pathway, empty and ready for service. This youth as a member of the Congregational church constantly inquired for explanations of various obscure passages of Scripture. His Bible class teacher, fearing that these unanswerable questions might make infidels of the other young men in the class, advised that the questions be referred to the pastor of the church, who after studying as to how he could harmonize the seemingly contradictory statements with which he was confronted and thus to prove the Bible to be God's Word by showing its harmony said, "Charles, I can help you very easily." And taking a book from his library said, "Read this carefully; it will satisfy your mind thoroughly on these points." He, very much pleased, took it home and began to read, but after reading one page he closed the volume and returned to the minister with the remark, "I shall need to see the book which precedes this one." "Why, what do you mean?" asked the minister. "I mean that this book starts out by assuming to be true the very things I desire to have proven to be true. I want the book which proves the Bible to be God's word and shows harmony in these Scriptures." The minister said, "I would advise you to stop investigating these things, for they were never intended to be understood." But he was met with the query, "Why then, did God place them here? If this is God's word, I believe He designed that it should be understood." Finally it was decided best to call a meeting of the Church session. Here was more perplexity for the youth; he wondering why it should be necessary to call in consultation any outsiders; but he consented, and the Session was called in a special meeting for the purpose of discussing these perplexing questions and endeavoring to reconcile and prove reasonable some of the church doctrines. The men constituting this "Session" ranked high in professional and literary circles, one being a Professor in the Allegheny Theological Seminary. Charles

met with them. At the close of the meeting the list of questions were returned to him with the admission that no satisfactory solution to these could be found. Later at a church meeting he requested a letter of dismissal, stating his reasons for withdrawing from church fellowship. About this time he had a very strange dream, and although he was not at all superstitious, not a believer in signs, dreams, etc., being extremely practical, yet this dream strangely impressed him. In his dream he seemed confined in an underground passage and stifled as with gases. Upon seeking an exit, he started toward a tiny yet the only visible light. He, however, found his progress impeded by prostrate bodies, seemingly dead, but upon examination he discovered they were merely stupefied with these same gases. He awoke, and feeling much impressed by this dream sought its significance, until finally this thought dawned upon him: Could it be that these were all stupefied by the same gases (doctrinal errors) from which he was awaking? Could it possibly be that God was awakening him first, and that his life's work was to awaken and help release others? He determined to seek further knowledge, remembering the Lord's words, "Seek and ye shall find, knock and it shall be opened unto you." From that time onward so devoted was he to the Lord's service that he spent all of his leisure time in mission work and conducting Bible studies, etc. About 1874 the true mode of Baptism and its import was discerned by him, and he and father, together with a number of others, including myself, symbolized our baptism into Christ by water immersion.

Later, about 1877, after attending a series of services held by my brother, a prominent Pittsburg physician remarked concerning him, "I should not be much surprised if he should prove to be the youthful David who will yet slay with his pebble of Truth the great ecclesiastical Goliath." I feel I can truthfully say ever since those years he has been to me an example of self-sacrifice in every sense of that word and an inspiration, reiterating by his example the Apostle's words, "This one thing I do."

Sincerely and persistently he has pressed on to accomplish what he evidently felt to be his God-given mission. For thirty-three years I have watched his toiling up the hill of difficulty, for those were not days when warm, glad hearts welcomed him, nor words of "God-speed" heard to encourage him, as now; but days of scorn, for the Truth's sake, in which it looked foolish indeed to stem the tide of popular thought upon these subjects almost alone, turning the back upon all that seemed tangible, for that which at that time seemed so visionary. True, others came, and for a

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while rejoiced and assisted, but many becoming weary and relaxed their efforts. Though such discouragements came with "the burden and heat of the day," yet special grace and assistance also came, and the Master whispered, "Be not weary in well doing; in due time thou shalt reap if thou faint not." (1 Pet.

2:12,19; also Heb. 6:10.) Thus sustained and strengthened he continues until, behold! the tree blossoms, and its fragrance is wafted to the ends of earth, and others come "from every nation, kindred, and tongue" to co-labor in promoting the growth of Truth, which is so precious to us now!

"Paul may plant and Appolos water, but God giveth the increase." The Kingdom, the work, the laborers are all His, and to Him we delight to give the glory. We come to this convention 2,500 strong, testifying to the saving power of Him who over 1,900 years ago left us a legacy of love, with the assurance that if we suffer with Him we shall also reign with Him. As the reigning time draws very near, dear ones, let us "watch, fight and pray," taking heed that no man take our crown. Thus "we shall come off more than conquerors through Him who loved and gave Himself for us."

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Blessed Are Your Ears

Dear Friends: I need not tell you how much pleasure it gives me to be with you this morning. My heart has been with you for a couple of days. I have been thinking about your arrival and your pleasant time here, and remembering you in prayer, and I trust you have all remembered me also.

I am very glad to see so many here. Before I came, when some one saw the program made out and said, "Brother Russell, the friends will be tired to death; every session will be full. How will it be possible?" "Well," I said, "Brother, my expectation is that they will not all be able to get into the auditorium; they will have to take turns, and so, perhaps, they will not all be tired to death." So you see, I am not so much disappointed after all, dear friends.

Now, I hope you are going to have a very happy time--I know, indeed, from your faces, as I look at you, that you are already having a happy time. It seems to me that those who are in the truth, those who have come to see, as we do, something at least of the lengths and breadths, and the heights, and the depths, of our heavenly Father's wonderful plan, can not help being happy. How could we be otherwise! No matter what may befall us, we have the assurance of the Lord's word, that all things are working together for good to them that love Him, to the called ones according to His purpose. If we ask ourselves what are some of the best evidences that we are amongst the called, we would say, one of the best evidences is that we have heard. You who have heard, must have been called. If you talk to a deaf person you will find that he does not respond, he does not appreciate; but when you talk to some one, and he gives evidence that he understands, and appreciates, and responds, then you see he has a hearing ear.